

Church of God

September 3, 1956

Evangel



*Announcement
of
General Officials*

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State Overseers

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*Standing Boards
and Committees*

*Named at the
General Assembly*



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Church of God Evangel

Official organ of the Church of God

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Published Weekly by
The Church of God Publishing House
E. C. Thomas, Business Manager

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WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

SUBSCRIPTION RATES

Single Subscription, per year \$1.50
Single Copy05

Entered as second-class matter under act of March 3, 1879, at Cleveland, Tennessee. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917. Authorized August 23, 1918.

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"NEW BABES" and "OLD BABES"

BY WILLIAM E. WINTERS

As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Peter 2:2.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every-one that useth milk is unskilled in the word of righteousness: for he is a babe, Hebrews 5:12, 13.

THE EXPECTANT MOTHER looks forward to the "blessed event." The baby is born. The mother is pleased and the father is happy. Heaven has placed a bundle into their laps. A birthday celebration begins and is remembered each year thereafter. How beautiful is the birth of a child—the newborn babe—with its softness and its dimples! Later, come the "goo-goos" and then the childish talk. This is the new babe.

Look forward several years and there is the same babe with the same dimples, the same "goo-goos" and the same baby talk. It is a babe all right, but it is not a *blessed event* now; it is a tragedy. It was beautiful as a newborn babe, but it is pitiful as a five-year-old dwarf—an old babe.

What a glorious event when a soul is born again—an event so blessed that even the angels rejoice over the newborn babe in Christ. However, to remain a *babe* in Christ and become an *old babe* and then fail to grow unto the end for which you were born again, is a spiritual tragedy upon which heaven looks with pity.

The Apostle Paul in writing to the Hebrews seems to have found a number of *old babes* there. He seems to say: "You have been Christians long enough to be teachers; you are old enough in the Lord to be leaders; you ought to have been promoted into the teaching class; but you are still babes—*old babes*—in a spiritual kindergarten. You ought to be walking uprightly, but you are still crawling as babes. You ought to be eating meat—not ground, predigested meat but strong meat. You are still bottle-babes either not able or too lazy even to chew your own food."

These dwindled Christians should have been teachers, but Paul said that they were still unskilled in the word of righteousness. *Unskilled*—that is, if they were to use the sword of the Spirit, they might take it by the blade instead of the hilt. Instead of dividing asunder the soul and the spirit, they might almost divide the church and severely wound themselves while doing so.

You see, Paul was not talking to *newborn babes* but to *old babes*—old enough to eat meat but still milk-bottle Christians.

Let us notice a few features of a spiritual dwarf or an *old babe*:

First, *He Is a Sickly Christian*. He must always have milk. Many a pastor must stay in the Bible nursery serving the milk of the Word. Seldom can he go into the pulpit with a meaty message. If perchance he does, his congregation quickly develops an epidemic of digestive disorders.

Second, *He Is a Kiddy-car Christian*. He must be pushed everywhere he goes for Christ. If he ever goes anywhere or does anything for the cause of Christ, he must be carried in the arms of others.

Third, *He Is Unstable*. Ephesians 4:14, "Children tossed to and fro, and carried about by every wind of doctrine." Dwarfs are easily tossed and not hard to carry about. Children are fickle. Sometimes, they are of one mind and sometimes of another. Nothing pleases them for long. Have you not known some childish Christians who embrace truth at one time and then reject it at another? Yes, the *Old babes* are very fickle and unstable. They are small Christians.

Fourth, *Misunderstanding*. This is another characteristic of a Christian babe that forgot *he is* to grow. Paul said that they are "dull of hearing." Also, he said in 1 Corinthians 14:20, "In malice be ye children, but in understanding be ye men." Nine tenths of all malice is caused by misunderstanding or because of dull hearing.

There are many strong and healthy newborn babes in Christ, who do not grow in Christian stature. As years go by, they grow in age but not in grace and knowledge.

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Workers Together With God

By J. D. FREE

BEFORE THE DAWN of civilization, man sensed his need for association with other human beings. This feeling gave rise to groups coming together for the purpose of common defense against their enemies; and, eventually, governments were organized. As civilization advanced, economic and social conditions made it imperative that men work together more and more for the best interest of all concerned. Today the art of human relations plays a very important roll in our economic, social, political and religious lives.

In a modern civilization complex machinery has been set up to govern the relations of people with each other. Governments have been organized and laws have been written to guide us in our dealings with each other. Businessmen, realizing the value of cooperation, have organized great corporations to which groups of individuals have subscribed capital to finance business ventures; as a result of their working together, pooling their resources, great industrial empires have been built. In recent years, the laboring man, feeling that he was not getting a fair share of income for his services, formed labor unions to protect his rights and to secure higher wages for his services. As a result, the standard of living for the masses has greatly improved. If cooperation is necessary for the success of business and society, certainly it is well for Christians to work together for the advancement of the kingdom of God. The inspired writer said: "In unity there is strength."

Man is a selfish being and has always hesitated to share his interest with others. The process of learning how to be a good neighbor has been slow, but man gradually is coming to the conclusion that he must work together with other human beings in order to survive. Before the machine age when nearly everyone lived on the farm, one felt little dependence on others; but in our complex economy, where each is dependent on some one else for much of the necessities of life, working together has become an essential factor of making a livelihood. On the international level, the advent of atomic bombs and the possibility of national extinction in case of war have made the objective of peace a common goal for which all nations who desire that civilization shall survive are striving to achieve.

Only a few years ago almost every nation felt that it was self-supporting and that it did not need to deal with

other nations; but, little by little, we have learned that even a nation cannot isolate itself from the rest of the world, if it continues to march forward on the road to civilization. Therefore, nations are forced to carry on, at least some, dealings with each other. The progress of national relations is slow; and, at times, seems almost impossible. However, by patience and much perseverance, some success is being made; but we know much more must be done before nations can work together effectively in the world.

Satan is well-organized against the Church, and the time is ripe for the Church to stand together to defeat the common foe. Necessity demands cooperation as never before. During the war with Mexico, citizens and soldiers of the United States were indifferent toward the war until the tragic news of Santa Anna's destruction of the Alamo, where David Crockett and his men were murdered by the Mexican hordes, reached the ears of the Nation. Then the United States rallied their forces in great strength to defeat the Mexicans. It was only after Pearl Harbor that America awoke and girded herself to fight for her freedom and win the victory during World War II. Without this unity of strength and purpose, victory could not have been achieved.

Our Nation faces another great threat today—the greatest of all—atomic war. In order to prevent atomic war, American statesmen are striving to work with other great powers to find a way to prevent another war and atomic destruction. To achieve this purpose, they have fallen upon the plan of United Nations Organization. Its purpose is for the nations to work together with each other for peace. Let us pray it succeeds, as this seems to be our only hope of survival and continued success so far as civilization is concerned. If our survival as a Nation is dependent on working together, certainly, our success as a Church is dependent on unity. If our success as a Nation is contingent on our cooperation, certainly, the success of the Church may be enhanced by cooperation. In the secular field, the purpose of cooperation is motivated by the need of survival as a nation. In the Christian sphere, the progress or survival as a Church is motivated by the hope of ultimate victory and eternal triumph; therefore, if duty dictates cooperation in civil and social affairs, we are compelled to work together as Christians for the success of the Church.

PROPER RELATIONS among Christians is a broad field which goes beyond outward appearance or overt actions. It has its origin in the thoughts and attitudes and habits which control the activities that govern human relations. There is a pressing need in our complex world for better understanding of each other and of improvements in our methods of human relations, socially, politically and religiously. Since proper relation with each other is imperative among Christians, we must seek to find a way of achieving greater success along this line. It is no little task to write a formula that would achieve this goal; but, certainly, there are some guiding principles. These are given in the Word.

Righteousness is the paramount theme of the Bible which deals with human conduct. Righteousness means right-ness or right living, right dealing with each other. Possibly, no rule may be laid down to govern every act or word; but, if the principle of rightness is pre-

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reports

H. B. Ramsey, State Overseer of South Carolina, read Psalm 103 and offered prayer, after which he announced the official opening of the 1956 camp meeting for the State of South Carolina. It was evident that faith for a great camp meeting and enthusiasm, as expressed in the opening remarks, were felt in the hearts of the greatest crowd that had ever attended a South Carolina camp meeting.

The record attendance, unexcelled achievements and work for the past year are substantial evidence that the Church of God in South Carolina has had a successful year. It is continuing its march of progress in spite of all the opposition and difficulties encountered during the past year because of the subtle attempts of Satan to retard the advancement of the Church.

In addition to the visible achievements of this great camp meeting, there was an inescapable feeling of gracious love and unity among those present. This feeling was not expressed so much in words as in fellowship and benevolence in an at-

were Zeno C. Tharp, General Overseer, who taught the Bible lessons each morning, and Vep Ellis, the evening speaker. Their teaching and preaching were looked forward to with great expectancy from one service to another. The audiences gave vivid expression of appreciation and were greatly blessed by the remarkable performance of each man.

On Sunday afternoon, the General Overseer climaxed his daily Bible teaching with a very informative sermon in which he gave a review of the history of the Church. He gave special attention to its growth and the many conflicts which the Church has encountered and victoriously overcome.

Brother Tharp prefaced his message by stating, "I do not know of any time I have enjoyed a camp meeting more than I have enjoyed this one. I do not know of any time I have felt better in both soul and body." As he read 2 Peter 2, he called attention to the fact that he was reading from the Bible, lest some should think he was giving a personal description of some conditions that exist in professed

they tried to put into practice.

"It was not long until a mighty revival took place in Cleveland, Tennessee, and many people received the Holy Ghost. It looked like a mighty Church was going to be established there. In only a few weeks, two or three men decided that they should be the leaders of the Church, and they pulled out and took more than fifty percent of the members with them. They went to the courts to get the property. The courts decided in their favor. It looked discouraging to the faithful few, but they remembered that the Lord had said 'upon this rock I will build my church and the gates of hell shall not prevail against it.' It was not long before the people came back into the Church, and the leaders were soon forgotten.

"Time passed on. The Church was preached in Florida and headquarters was established at Wimauma. The Church grew and we had a great camp meeting there; however, the overseer of Florida and many of the people decided that the best thing to do was to pull out of the Church. They agreed to pull out and be independ-

SOUTH CAROLINA CAMP MEETING **July 2-8, Was A Great Success**

mosphere of understanding and appreciation, such as might be felt by comrades of war who had shared the hazards of battle in combat together.

The manifest approval of God and His spiritual blessings upon the services thrilled the hearts of the tremendous throng of people in every service. If there were any who had been tempted to waver in their loyalty toward the Church, they must have been re-established in the Church of God. The winds of adversity will have to blow much harder in the future to shake them from their strong foundation of faith. They have become more firmly rooted and grounded because of greater enlightenment in the truth and the spiritual encouragement received in this camp meeting.

The ministries and services of all were excellent. Each person earnestly performed his respective duties in whatever capacity assigned to him, striving to do his part to add to the whole program. Everyone worked together for the honor and glory of God.

Two persons whose ministries were predominant and much appreciated

Christendom today. By way of introduction, the General Overseer said, "As Jesus calmed the waves, stilled the storm, and relieved the disciples' fears on Galilee, He is doing the same for the people of God today. He is the same Lord who said, 'Upon this rock I will build my church and the gates of hell shall not prevail against it.'"

In his review of the Church's history he said: "It has been only fifty years or so since the Church of God, as we know it, started. It started in a small way. Only a few people met to pray. They felt that the existing churches did not maintain the spirituality they had once had. They wanted deeper spirituality, and, as they prayed, the light began to shine on them and they felt that they needed a Church. They wanted the Bible name for the Church. The Church has always tried to establish all its teachings on the Bible. When they began seeking for a name, they found it in the Bible and said, 'We will call our group the Church of God.' They found the new birth, sanctification, baptism of the Holy Ghost, and healing taught in the Word. What they found

ent. It looked like a big part of the Church had gone. The general officials sent F. J. Lee down to salvage what was left. They knew there were a few men there that still loved the Church. Jesus once said to His disciples, 'Will you also go away?' They said, 'Lord, to whom shall we go? thou hast the words of eternal life.' Brother Lee visited the members, and when the smoke of the battle cleared away, only three men went out of the Church.

"Not long after that, it was decided to send all the tithes to Headquarters and divide them equally among the ministers, according to the need. All went to Cleveland, but little came back. At the General Assembly we decided to get an auditor to audit the books. He found that several thousand dollars had been misused. Finally, the General Overseer was brought before the court, and the court eventually gave the property to the Church. Many of the Church leaders went with the General Overseer for a short while, but he later wrote in his diary 'few men stood

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OHIO CAMP MEETING

Camp meeting time in Ohio has come and gone, but the blessings of those short days will linger long in our memories. One cannot measure the spiritual benedictions of such convocations, but it was evident that all who attended were richly blessed. Brother J. H. Walker, State Overseer, who is loved and honored by the Church of God people throughout the State of Ohio, had prepared a well-balanced program and one that proved to be blessed of God.

Brother Ralph Day, State Youth Director of Ohio, should be given credit for much hard work in connection with the camp meeting. "Youth Day" was indeed well-planned. It was filled with many good things and ended with a wonderful altar service in which the altars were filled with youth seeking God.

The camp meeting enjoyed the greatest attendance ever in Ohio. The daily services began with the early morning prayer meeting conducted by various preachers of Ohio. These services were well attended as many of the churches had large delegations living in cottages on the camp site. Morning Bible study was taught by Brother James L. Slay, of Greenville, South Carolina. Brother Slay spoke fluently and effectively the word of truth. All enjoyed his teaching which,

indeed, added much to the success of the camp meeting. The morning and afternoon services featured Ohio preachers who did some fine preaching.

In brief, the camp meeting was characterized by rich spirituality, good singing, good preaching, good attendance and good fellowship. It was, without doubt, the greatest camp meeting Ohio has ever had.

In the evening services special singing by various groups from the churches throughout Ohio brought shouts of joy and praise from the congregation. The guest speaker for the evening services was Brother Earl P. Paulk, Jr., of Atlanta, Georgia. Brother Paulk thrilled us with his masterful sermons from night to night. The camp meeting grew in number as well as spiritual fervor and was climaxed by two powerful sermons on Sunday morning by Brother Ray H. Hughes, National Youth Director and Brother James A. Cross, Assistant General Overseer. We enjoyed having these fine preachers and wonderful men as our guests, and we hope they will return again, soon. The State has enjoyed remarkable growth under the supervision of Brother Walker, and we wish for him the richest of God's blessings wherever he goes.—W. P. Stallings, reporter.

NORTH CAROLINA CAMP MEETING

"Old camp meeting days again" are often sung about, spoken of and wished for. Well, they really came again to the great State of North Carolina. Now, I realize it is very easy for us preachers to overstress and stretch things a little, and it is often said, "Take that with a grain of salt." However, surely God put the salt in this camp meeting. I heard old-timers who have attended many camp meetings say this one exceeded them all.

Honestly, I believe that if the Psalmist David had been there, he would have seen something like what he saw when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity." I believe if Isaiah could have been there he would have seen his prophecy fulfilled before his very eyes "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye . . . Break forth into joy." Many times real joy would break in (or glory) of God would so fill the tabernacle, that the ministers of singing, and preaching could not

stand (still) to minister. Brother L. H. Aultman, esteemed State Overseer; Brother S. A. Luke, State Youth Director; and Brother A. V. Childers, Evangelist Director, did fine jobs in their respective places. The music and singing leaders were wonderful; both singers and musicians put their whole hearts into their work.

The preachers really did some great preaching. Oh, how they did bless the people (under the anointing of the Holy Ghost) in their preaching. Our night speaker, Ray H. Hughes, National Sunday School and Youth Director; Houston R. Morehead, Assistant General Overseer; D. C. Boatwright, State Overseer of Georgia; Earl P. Paulk, Sr., State Overseer of Florida; and Walter Pettitt, the pastor of the Fort Mills, South Carolina, Church, brought wonderful sermons. Our own local ministers, who preached, really preached.

We were honored with many fine visitors from several states and they are invited to come back at any time. To those who have never visited

to our midst. Many times the cloud the North Carolina camp meeting, we extend a cordial welcome.

One good thing about all this camp meeting—it was **not empty shouting, empty praising.** (I heard one of the men say that all he had for his pastor was praise, and the fellow that usually passed the offering plate said, "I have been noticing that.")

The last wine is the best. On some nights the long altar was so full that another had to be made with chairs. Many were saved, sanctified, and baptized with the Holy Ghost, and scores were healed. The truth in a nutshell—it was excellent.—D. H. Delk, Reporter.

SOUTH CAROLINA CAMP MEETING

(Continued from page 6)

with me.' However, that was not all.

"Not long after that the state overseer of the New England States undertook to pull that section of the country out of the Church. One might as well fight against a brick wall as fight against the Church of God. We have nothing along this line today in comparison to what we have had in the past.

"They tell us the Church of God no longer believes in divine healing. Why do they do this? The Bible said they will 'speak perverse things to draw disciples to them.' The first thing people do when they leave the Church is to let down the standard. They say 'it does not make any difference to what organization one belongs; we have no rules; we do not have anything up to which you must measure.'

"Satan has undertaken to destroy the Church from its earliest existence. God has appointed a day when He is going to take care of those who are disobedient. God wants us to seek His face with all our minds and strength. May we have a place where people can come and get saved, sanctified, and filled with the Holy Ghost. If we take the right attitude and are true and faithful, God will pour His blessings upon us, and we will rise and shine."

This very factual sermon by Brother Tharp was made more effective by the fact that the information given was from actual personal experience and knowledge. Brother Tharp has had many years of service as a minister and an official of the Church. In what may have been his last major camp meeting address as General Overseer (since his tenure of office expires at the General Assembly), Brother Tharp very courageously defended the doctrine and teachings of the Church of God against the scurrilous attempts being made against it by some who wish to build organizations for themselves at the expense of the Church that we all love so deeply. Brother Tharp is greatly loved and highly esteemed by the laity and ministry of the Church of God, and his faithful and competent service has been a great contribution to the success of the Church.—J. D. Free, Pastor, Gaffney, South Carolina.

Journey to South Africa Via Great Britain

London, England, Monday
9:00 a.m., March 19, 1956.

By Houston R.

LITTLE MORE THAN an hour elapsed after bidding farewell to Brother Ray Hughes in the heart of the great city of London, England, until I settled myself in my seat, fastened the safety belt as the last detail routine in preparation for the long journey which lay ahead of me, en route to Johannesburg, South Africa. The synchronizing of the four powerful motors created a kind of musical harmony which was both pleasant and reassuring. In a matter of a few minutes we were in the air, traveling at the approximate rate of three hundred miles an hour.

Our first stop, according to our schedule, was Frankfurt, Germany. Leaving Frankfurt, we flew to Rome, Italy. From there we proceeded to Athens, Greece. At this point of our journey, we were served a delicious dinner.

Flying from Athens, we crossed the Mediterranean Sea en route to Cairo, Egypt. At each stop the plane was carefully inspected and serviced. This usually involved about an hour. From Cairo, we started our southern journey, traversing almost the entire length of the continent of Africa from north to south. Our stops for necessary service and fuel included Clampino, Niarnobe, Livingston and, finally, Johannesburg, South Africa. We arrived in the Union on Tuesday at 6:45 p.m., March 20, 1956.

Having cleared through the customs and immigration, I was joined by a group of our fine ministers who were waiting at the airport to welcome me to the lovely country of South Africa. Among them were Brothers M. G. McLuhan, H. R. Carter, Harold Jenkins, P. J. Swanepoel, F. J. Schutte, P. Von Zyl and others. I rejoiced and gave thanks to God for the privilege of meeting these Spirit-filled brethren

on the other side of the world.

Brother Carter and some of the brethren were en route to Kimberly to attend a native convention of the Bantu people. They were anxious that I should join them in Kimberly at the earliest possible date. It was finally agreed that I should go to the Berea Bible Seminary with Brothers McLuhan, Jenkins, and Swanepoel for the night and visit with the student body on the following day. After this, I was to travel to Kimberly for the convention.

Our journey to Berea was packed with joy and interest. Brother McLuhan was thirsting for news from the States, particularly all matters relating to the Church. He asked about all the General Officials, officers of the various departments and their progress, the schools, the local churches and the progress and status of the Church in general. Also, he asked about the various ministers and laymen and their welfare and about the coming General Assembly—where and when, and so forth.

The other two brethren were openly happy to visit with me. They were very much alive to all matters of common interest, ranging from church matters to national and world problems. I was impressed with their knowledge of international affairs and their understanding of the various world problems.

We interrupted our journey at the lovely town of Benoni by stopping for dinner. Incidentally, the town was celebrating its fiftieth anniversary. It was

aglow with lights of various colors. A beautiful fountain was flooded with colored bulbs; a large birthday cake had fifty lighted candles. All civic buildings and avenues were illuminated with lovely lights of various hues and colors.

In Benoni, I visited one of our most beautiful church buildings. Brother Harold Jenkins had served as pastor during the period of the erection of the building. After the construction was finished, he resigned the pastorate in order to accept a position as Business Manager at Berea.

On the following day, I was delighted to meet Sister M. G. McLuhan and the children at their home. I was especially pleased to see the fine baby boy who was born in South Africa. Allow me to say at this point that Sister McLuhan not only has filled the place of a faithful and loving wife to her splendid husband but also she has gained the love and respect of both the Europeans and the natives throughout the Union, proving her value as an able missionary for the Church. The faculty and student body all love and respect her.

I experienced a very busy day. At 9:00 a.m. I addressed the student body for a period of about forty-five minutes. After a fifteen-minute break, we again assembled for a period of open forum discussion which involved questions concerning the Church in the States. Two hours were consumed with this important subject matter. During the afternoon, most of my time was used in private interviews

South Africa at Britain

Houston R. Morehead



Houston R. Morehead with J. J. Rowlands, M. G. McLuhan in background

relative to the Church in general or in discussion of matters as they related to Africa.

At nearly midnight, we retired in order to get a few hours rest before arising at 5:00 a.m. in order to go to Kimberly to attend the Native Convention.

On March 22, before sun up, Brother McLuhan and I were on our journey. A grey, heavy fog enveloped us, making it very difficult for us to see the highway. However, in a few hours the African sun had dispelled the mist, revealing the beautiful country as we passed through. This part of Africa

is very much like our western or northwestern United States.

ARRIVING IN KIMBERLY, the famous diamond center of the world, we went at once to the church building where the convention was in progress. A large congregation was present. Brother H. R. Carter and J. H. Saayman were in charge. Brother McLuhan and I were introduced to the people, and I spoke briefly to the convention congregation. The Bantu people publicly presented me with a lovely travel clock as a token of their appreciation for my visit. Knowing their needs, my gratitude was very

deep and emotional. When one of the older ministers made the presentation, I particularly noticed how pleased they were when I reached out my hand and took his in mine as I expressed my gratitude.

Interest was good in the convention. I was impressed favorably as I observed some very able leaders among them, not only among the older ministers but also among the youth. I should say at this point, the Church that fails to recognize the ability and leadership of the native or fails to place him in a position of leadership will undoubtedly fail in their ultimate purpose of effectively evangelizing the world. Indigenous methods are more sure in the establishment of permanent works which shall endure the national storms brewing in the world at the present time.

Our return journey to Kroonstad and Berea was fully occupied. We used every minute in discussion concerning the work of the Church in Africa. The various projects, the problems relative to finance, government restrictions which affect our church program in certain countries, various sicknesses and diseases in certain countries and the problems of materials and supplies for mission centers were considered.

Workers who are able and willing to fill vacancies which occur from time to time must be available when needed, therefore personnel must be trained for the present and the future to supply this need. It is evident that Berea Seminary is in a great measure the answer to the personnel problem in the Union of South Africa, but the greatest question of Africa as a whole must yet be considered and answered. All of these matters were subjects of lengthy discussion.

Beyond any doubt in my mind, God has placed Brother McLuhan in Africa. His burden for God's cause in Africa, his love for the people and his ability to cope with the various problems

of the Church in Africa and to find a solution to them indicate his fitness for the work in which he is now engaged. He is respected and loved by all his associates.

Brother McLuhan not only is doing an outstanding work as Principal of Berea Bible Seminary but also he is working tirelessly in filming the African field of labor to enlighten people everywhere concerning the great need in that part of the world.

It was well past the midnight hour when we arrived again at Berea in Kroonstad. After a few hours of sleep, we were up and in a rush to care for various matters before leaving for Irene Campground which is near Pretoria. Having finished our last task before leaving, we packed the car until it was evident it would hold little more. Then Brother McLuhan and I departed for the campground.

We arrived at just about church time. The tabernacle will accommodate about two thousand people or more when filled. It was about two-thirds filled — a good opening crowd. I could see that several tents had already been pitched and that many more were to follow. The music and singing, which was already in progress, thrilled my soul. I was thankful to be a Christian and be among the Spirit-filled children of God. One of the pastors, Brother M. D. Badenhorst, brought the principal message in the African language. The congregation gave excellent response and appeared to be edified thereby.

I was accorded a very warm reception by all. The moderator introduced me to the Assembly, at which time I responded in keeping with the occasion.

After dismissal, I learned that Brother Carter and other officials had made arrangements for me to visit the churches in Durban, which is located on the Indian Ocean, during the weekend. En route I was to visit Pastor Brown's pastorate at Pietermaritzburg. It was agreed that Brother McLuhan would take me in his car. I was delighted to be in his company and enjoy his fellowship.

On Saturday morning, March 24, we started on our journey to the Indian Ocean. We planned to stop for service with Dr. Howard Brown and his good people that night. We arrived in Meritzburg about at 6:00 p.m. We were graciously received by the pastor and

his good wife and son. After refreshments and a lovely dinner, we went at once to the church. Recently, they had completed a beautiful new church building, a building we can all be very proud of. A lovely congregation was present. The Lord gave us an inspirational service, and I was grateful for the presence of the Holy Spirit as I spoke to the people. The pastor, his family and the people were openly expressive of their joy and satisfaction over the service.

Returning to the parsonage, we enjoyed a visit with Dr. Brown and his family. The conversation centered around the work of Christ and the extension of His Kingdom.

I was grateful for a good night's rest and arose refreshed, ready for the heavy day's schedule ahead of me.

BREAKFAST over, we began our trip to the city of Durban. Durban is a beautiful city situated on the Indian Ocean. It is similar in appearance to one of our lovely cities on the West Coast. En route I enjoyed the beautiful scenery — mountains, valleys covered with lovely green carpets of grass interspersed with colorful flowers and veritable forests of green which enveloped the countryside for many miles. As we neared the city, the terrain sloped rapidly to sea level where the fringes of the land were bathed in the salt water of the Indian Ocean.

On Sunday morning, we were scheduled to visit Pastor J. F. Rowlands' work among the Indians in Durban for the morning service. Bethesda Temple is a very attractive building. It accommodates, in my opinion, approximately, six or seven hundred people. It is located in the part of the city of Durban where thousands of Indians reside. J. F. Rowlands is an outstanding man. He not only is recognized in the Union of South Africa for his capable work among the Indians, but also he is recognized in India. God has given him favor with Government officials of India, and also an open door among some of the Buddhist leaders.

Hundreds of Indian Christians, Spirit-filled believers, sang praises to Jesus Christ in our Sunday-morning service. Their faces beamed with the love of God as they worshiped. I was introduced by Pastor Rowlands as the speaker for the service. I felt the great responsibility which was mine

as I spoke. The fine attention the congregation gave me afforded inspiration for the occasion. I sensed the presence of the Holy Spirit in our midst; I was very grateful for this. Brother Rowlands has won thousands of Indians to Christ. I understand about two hundred thousand Indians live in the Durban area. Much more could be said of this great church, but time and space forbid.

In the afternoon Brother A. H. Cooper, Superintendent of the native work in Natal, met me at the hotel to take me to the building where the Zulus were holding services. Possibly some five or six hundred Zulus were gathered for the service. They were singing when we arrived. Their service reminded me of one of the colored conventions at home. I soon realized that all members of the congregation were far from being Christians.

PASTOR COOPER informed me that many in the congregation were heathen. Although in the lovely city of Durban, many had come from the native huts in the bush just recently. Thousands in cities and towns are yet practicing all the heathen religious rites. They are still devil worshipers, and some still purchase their wives with cattle and are in heathen darkness.

Brother Cooper introduced me to the congregation. The native pastor, H. M. Mngadi, was my interpreter. He is a fine-appearing man and an effective and capable interpreter. I spoke to the people extemporaneously concerning Christ, His shed blood, and its power to save. God's word effectively reached the people. The long altar filled, and we had an old-fashioned altar service. I could hear the cries going up to God, and I knew the presence of God was there to save. The native pastor came to me and led me to a certain part of the altar. He pointed toward the floor near where a native woman was praying. There on the floor was quite a sizeable pool of froth. He said the woman was a heathen, a devil worshiper. When she came to Christ, the power of God cast the demons out of her, and she had emitted this froth. After the altar service was concluded, a young native Christian boy came along with a pan and a cloth and cleaned up several pools of froth from the floor where people had been delivered from the power of Satan. Many had found de-

liverance through the preaching of the Word of God and the shed blood of Christ.

As Brother Cooper and I were leaving the church service, just as we came out the door, Brother Cooper remarked, "Look across the street. There you have the contrast." A group of Zulu heathens were having a devil dance. Their bodies were almost nude. Feathers and a kind of horns were on the heads of some of the leaders. Bright red coloring added to the regalia made quite an impressive scene. The leader seemed to wield a terrible influence over his followers. They were shouting and chanting songs as they swung along down the street in a kind of running dance. Brother Cooper followed behind in his car, and I tried to get a picture of the scene. However, my effort was only fairly successful. I was advised to be careful because these people are very dangerous and at a time such as this one will kill very quickly.

Next we visited an Indian Temple. I was glad to get a picture of it. It happened that on the same afternoon that we visited it the Buddhists were having a very high religious day. They would walk through fire in their bare feet without injury. They would pierce their bodies with steel spikes and pierce their cheeks, lips and tongues with steel instruments — all of this without the loss of blood and with no pain. Some have questioned the truth of such performances; however, Brother Rowlands, who is an authority in such matters, declares that it is a reality and that all is performed through and by the power of Satan.

On Sunday night, Brother McLuhan and I attended the tabernacle where Dr. J. F. Wooderson is the pastor. A large crowd was present at this lovely church—possibly, some eight hundred people.

Pastor Wooderson is an able and well-qualified minister. His church reflects his organizational ability. I enjoyed the congregational singing and the lovely numbers rendered by the various groups. The congregation was very responsive to the preaching of the Word of God, and I enjoyed speaking to them. God gave us a good altar service.

After service, we were invited to Brother and Sister Wooderson's home for refreshments. En route we viewed the site to be used for the new church building which will be erected in the

near future. The cost of the new building will be, approximately, two hundred thousand dollars, or it may be in excess of that figure. Also, there are several other churches in progress in the Durban area. All these are European.

VERY EARLY on Monday, March 26, we departed from the Durban area en route to the Irene Camp-group. The trip was pleasant, but we had clouds and rain during most of the journey.

The camp meeting was progressing appreciably. Interest was indicated by the large crowds present and the tendency to remain throughout the various services. Brother W. R. Anderson delivered a very helpful and constructive message on the subject of "The Baptism With the Holy Ghost and the Work of the Holy Spirit."

I was privileged to visit in Springs where Brother Anderson is doing a commendable work in pastoring. He has a lovely church building. Recently, they constructed an educational annex, quite adequately providing for the physical needs of the Sunday School. Incidentally, in the Union of South Africa, Sunday School, as we know and operate it, is largely unknown. However, among our churches, there is an awakening. Thanks for this should go to our Brother Ray H. Hughes for the able and successful work he did in introducing our technique and methods of operating the Sunday School and Youth work to many of the churches in the Union. Several of the churches are doing a splendid work in this area at the present.

I should say something about the L.W.W.B. Wednesday was given over to the sisters. Sister H. R. Carter and Sister F. Schutte were in charge of the various services. The reports and addresses were all informative and inspirational. The ladies had operated their work largely from the local level without a national organization. However, they decided the time had arrived for them to set up a national organization. This they did in a commendable manner.

I was especially honored on this day by being invited to bring the evangelistic message for the evening service. The attendance and interest were gratifying. Quite a large number were blessed with definite experiences.

Rev. M. G. McLuhan served as the Bible teacher. All these services were

well attended. The interest was so keen that there was always the urge to use more time than had been allotted. I am grateful to God for the ability which He has given to our Brother McLuhan; it has proved to be a blessing in his teaching ministry.

The Sunday School and youth program, under the supervision of Doctor P. J. Swanepoel, was filled with interesting and constructive materials. Brother Swanepoel's message was excellent and easily retained the interest of the people.

I should like to mention the messages of Brothers Brown and Wooderson. Both messages were outstanding. Doctor Howard Brown, Pastor at Pietermaritzburg, delivered one of the greatest messages on the subject of regeneration that I have listened to in some time. The people were moved to tears of thankfulness to God as they listened and sensed the presence of the Holy Ghost, confirming the message of truth.

Brothers H. R. Carter, William O. O'Kelly and Archibald H. Cooper each did a superb job in moderating the General Council and Assembly. It was evident that all of them are capable and devoted to their work. I was happy to observe the love and esteem in which the people held these men. On Sunday night, the close of the convention, Doctor Wooderson, who pastors the large European Church in Durban, spoke to a crowd of, approximately, two thousand people on the subject, "The Second Coming of Christ." His conviction relative to the Lord's soon return, his vision, his knowledge of prophecy relative to the return of Christ, coupled with his unusual ability, soon captivated and held his audience to the conclusion of his Spirit-filled sermon.

The convention was very generous to me in placing me on the program to address the Assembly on Sunday morning. More than two thousand people were present. I was asked to speak on a subject that would meet the need of the ministers. Doctor Swanepoel served as my interpreter. I sincerely appreciate his excellent work. The Holy Spirit was present to inspire and anoint. To Him, belongs all praise and honor for the good realized in the service.

The Assembly closed with a dominant note of praise and thanksgiving to God the Father, God the Son, and God the Holy Ghost for all that He is doing for the Church in Africa.



1956 Bible School Students

Here are pictures of our first- and second-year students, 1956. A number of them are from churches which do not believe in Bible schools. Most of them belong to the Church of God of Chile, however. We have one student from Colombia, one from Northern Argentina and others from Northern Chile. It is interesting to see the change in their lives as they learn of

the deeper things of the Lord.

Our teachers to date are: Edmund and Naomi Outhouse, Michael and Blanche Sowiak; and the Chilean teachers, Frederick Ochewleski, Bernardo Aroca, Roberto Rivera, Daniel Palma and Mario Benavides. The last four are graduates of our own Church of God School in Santiago.

Daniel Palma, who is from another

church, now teaches Bible school in his own church. This is a wonderful thing, because his pastor was very skeptical of deeper Bible training.

Little by little, the walls of indifference to Bible teaching are breaking down, as the pastors see the wonderful results. By next year, we believe we can put a South American Dean over the Bible schools, both here and in Valparaiso. Pray for these two Bible schools. We do not have pictures of the Valparaiso School as yet. — Mrs. Edmund F. Outhouse.

NEW STATE PARSONAGE IN PENNSYLVANIA



This new parsonage is very modern, huge basement, new furnishings, carpeting from wall to wall, two baths, two halls, garage on back that may not be noticed in the picture, and one of the most modern kitchens that could be had. It is situated in just about the middle of the beautiful Edgewood Grove. There are many, many other things we could say about the parsonage, but we will not, in order to save time and space. You must see for yourself to really appreciate it. Our heartfelt thanks go to everyone who made any sort of contribution on this building or its furnishings. May God ever reward and bless you for your labors and every kind word of encouragement while we were building.—C. J. Hindmon.



WELBORN

William H. Welborn, 14, of Arlington, Virginia, was on his way to sing at a church revival service when he was killed in an automobile accident in Prince Edward County, Virginia. William has sung at revivals in the Washington area and on several church programs on television. He was scheduled to sing on a tour of revivals in South Carolina this summer. He and two of his five sisters sometimes sang as the "Welborn Trio." The Reverend R. W. Lemons, present pastor of the Church of God in Alexandria, said William "had an exceptional voice." He also sang in the Wakefield chorus.—Taken from local newspaper.

CULBERSON

On May 25, 1956, Sister Sara Culbertson, age 72, a faithful member of the Shannon Church of God, went to be with Jesus. She had been confined for several months, but she bore her afflictions with patience. She was loved by all who knew her and is greatly missed. We feel that our loss is heaven's gain, and her life will live on in the memories of her many friends and loved ones.—Mrs. D. E. Kilby, Reporter.

YAWN

Brother William Yawn, Licensed Minister of the Church of God, died February 3, 1956, in Pensacola, Florida.



"PROGRESS OF A NEW CHURCH"

On October 16, 1955, we opened the church at 1302 Michigan Avenue, Detroit, Michigan. The following Sunday we had our first Sunday School with an attendance of seventeen. Four weeks later, by a lot of personal work, we were able to reach 100 in our Sunday School. Seven weeks after our opening, we set the church in order with seventeen members. Since our

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"Building With the Bible Through the Sunday School" will be the theme proclaimed throughout the forthcoming National Sunday School Convention.

This Convention is scheduled to convene in Chicago, Illinois, October 10-12. All of the sessions of the convention will be held in the historic Moody Memorial Church.

The Greater Illinois Sunday School Convention Committee, host to the Convention, is planning to conduct a large Sunday School parade in downtown Chicago on Saturday, October 6.

The North Park Hotel has been chosen as the Convention Hotel, and homes will be provided for those who request them.

As in previous years, thousands of pastors, superintendents and Sunday School workers will be attending from every state of the Nation and Canada.

The National Sunday School Association has already received word from many Sunday School leaders that they are arranging for a convention caravan. Many churches are paying all of the expenses for their delegates who attend.

Any church interested in revitalizing their Sunday School should have delegates at this eleventh annual convention to hear leaders from across the Nation in over sixty-five workshops as well as key speakers in eight major sessions. Come with your problems; leave with the answers.

opening eight months ago, we have seen the mighty moving of God in our midst. We have had six revivals with six different evangelists. Many have been saved through every department of the church. On one Sunday morning in the Sunday School, there were 23 persons who came for salvation. The following Sunday Brother Donald Aultman, State Youth Director, was present to speak for us and eight young people came to the Lord.

At present, we are planning to move into our new location. We were able to buy a theater building, which seats 500. The building is equipped with a public address system, automatic oil

heat, blowers, and so forth. It has five rooms suitable for Sunday School rooms and church office. The building is located on Michigan Avenue near the Grand Boulevard. We feel privileged to have the smile of God's grace on us, and we feel that getting this building is sufficient evidence that nothing is impossible with God. We are devoting full-time ministry to this work. We covet your prayers as we labor for the Master. Our Sunday School average was 93 for April and 94 for May. Pictured above is our Sunday School, with an attendance of 136, on Easter Sunday.—Edward L. Woolum, Pastor.

"NEW BABES" AND "OLD BABES"

(Continued from page 4)

So age makes them into *old babes*—not matured Christians.

When a church is full of spiritual dwarfs, it is a sickly, feeble, unstable church. It is a misunderstanding church which is dull of hearing, and up and down. It is a church that is full of toddlers. Instead of its being like a mighty army marching under gospel orders to victory, it will be a spiritual "romper room"—a home for the spiritually retarded. Such a church will be unable to resist worldliness and sin. It will be unable to go on its great mission of mercy, carrying the gospel into all the world. What? All the world? Why, the dwarfish Christian can not even carry the gospel to his next-door neighbor.

The Christian dwarf may be a giant in the business world for six days a week; but when Sunday comes and the work of God should claim his attention, he no longer is a giant; he is an *old babe* seeking some warm milk and a place to take a nap.

"The sincere milk of the word" is given, "that ye may grow thereby." When we do not thrive on the milk of the Word, there is, indeed, a spiritual malady. A *newborn babe* in Christ must begin to grow immediately, or soon he will become just an *old babe*.

David said they grew from strength to strength, Psalm 84:7. Paul said that the righteousness of God is revealed from faith to faith, Romans 1:17; and Paul prayed that His love might abound more and more, Philipians 1:6. A healthy Christian is a growing Christian.

2 Peter 1:5-7 tells us how to grow. If my head grows and not my body, I become a freak. If one leg grows and not the other, I become a cripple. The body, to be healthy and beautiful, must grow uniformly.

God tells us not only to grow in knowledge but also in meekness, not only in good works but also in brotherly love. A Christian either grows in faith or shrinks into unbelief; he either grows in grace or shrinks into disgrace; he either goes on to perfection or shrinks into imperfection. Everyone must either grow in grace or fall into spiritual consumption.

Many do not eat the meat of the Word because they have lost their spiritual appetites. A sick person can neither eat heavy food nor grow.

How can we tell whether we are growing Christians or are just becoming "old babes"? We know a child is growing when he outgrows his clothes. The same is true of a Christian. When a Christian throws aside his baby clothes, his bottle and his pacifier, puts on the whole armor of God, takes the sword of the Spirit in his hand, and enlists in God's army to fight the good fight of faith, then you know that he has grown up. He is no longer a babe, but he is a hardened Christian soldier.

Paul told Timothy that he should not be a spiritual invalid but that he should "exercise himself unto godliness." The reason some people cannot eat God's food is because they never do God's work. Godly exercise will create a spiritual appetite. A spiritual appetite will cause you to drink the sincere milk of the Word and to desire the meat of the Word also. When you eat at the Master's table, eat all that is put before you and ask no questions for self-gratification; then you must grow to the stature of a healthy Christian.

Which are you, a new babe in Christ—a great joy; or an old babe in Christ—a tragedy, or are you a "soldier of the Cross"?

WORKERS TOGETHER WITH GOD

(Continued from page 5)

dominant in every act we perform or every word we speak, the proper relationship will be achieved. Proper relations depend on the inner condition of man and his attitude toward the cardinal principles of truth, honesty and justice. No rule can be formulated to force people into right human relations. Proper relations are dependent upon the conscientious compunctions with which each individual regards the principle of rightness. Let us not let loose faith in righteousness. Right will win. Although the evidence may not be immediately visible, the fruit will show in due time, so may I reiterate that the standard of righteousness should be our guiding principle. Let us not be afraid to stand firm for right; let us not be enticed by personal favoritism to veer the slightest from these great truths enunciated by the Saviour in the Golden Rule. This is the only safe policy to follow. Expediency is no substitute for right; ultimately it ends in broken relations.

The subject of working together is one that deserves much study and perseverance on our part. We need to solve the problem of getting along with each other. Perhaps, open and frank discussion of our problems would help us to solve them. Many will argue that there is no use, but a little reflection will show that progress has been made in the field of human relations, politically as well as religiously. If political leaders find it profitable to continue the effort of trying to work together for economic good, certainly, Christians can work together, with the aid of the Holy Ghost, for the Church and the ultimate reward of eternal life. We are workers together with God, and with God all things are possible.



When in your heart you feel so blue, God in Heaven can comfort you. If you but call on him today, your burdens all will roll away.—Mrs. Trishel Sisk.



Wherefore comfort yourselves together and edify one another, even as also ye do. (1 Thessalonians 5:11)—Mrs. Trishel Sisk.



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